The Presbyterian Church in the United States of America

Report of Superintendent of School Work

of the

Board of Home Missions and the

Woman's Board

1898

No. 156 Fifth Ave., New York

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA,
No. 156 FIFTH AVENUE,
NEW YORK CITY.

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Last year our report opened with a note of praise, and recorded "our profound gratitude to God for His great goodness" in preserving the lives of all our missionaries and teachers to its close. This year, though we shall not abate one "jot or tittle" of our gratitude, nor fail in ascribing all praise to Him for "His great goodness," with profound sorrow we record the death of four of our most beloved and successful workers. These all, though suddenly taken away in the midst of their most successful labors, died triumphant deaths, witnesses to the power and glory of His grace Whose they were and Whom they served.

MISS FANNIE PERLEY.

Among the earlier missionary teachers to the Mormons was Miss Fannie Perley. Her name has become a household word in the homes of both Christian and Mormon families in Springville and Spanish Fork, Utah, at which places the greater part of her missionary life was spent. For the past three years she has spent the most of her time in addressing churches, Woman's Societies and Presbyterial and Synodical meetings in the interest of the Mormon work. She was a very successful teacher and missionary and a most interesting and instructive speaker on her chosen subject, "The Mormons." Her life was consecrated to missions, and having spent several years in the foreign field previous to taking up work in Utah, she was thoroughly convers-

ant with the great cause in all its phases. Her life was intensely active, her zeal "according to knowledge" and well directed, and her whole time and talent were freely given to the work she so dearly loved. She died at Washington, D.C., early in May, 1897, being the first among the noble four to be called up higher.

MISS SARAH C. McMULLEN.

Miss McMullen was a Bible Reader in West Virginia. Her fatigueing journeys over the mountains in all kinds of weather, the holding of numerous cottage prayer-meetings, and the care of the sick on her field, which embraced the regions of Orange and Jarrold's Valley, together with the superintending of a number of Sabbath-schools, hastened the development of the latent seeds of disease and caused her death. After a period of intense suffering she peacefully passed away at her home in Tarkio, Missouri, August 5th, 1897.

MISS MILDRED G. CAMPBELL.

Returning to her chosen work as industrial teacher at Harlan, Kentucky, early in September, Miss Campbell at once started out on a tour of visitation among the people, for the purpose of securing girls for the "Home." During these hot, wearisome days, she contracted typhoid fever. Her physical strength was not sufficient to combat successfully the disease, and after one week of suffering, she laid down her burden and was taken to her rest. She died at Harlan, Kentucky, September 30th, 1897.

MRS. CARRIE SEARLES RAINEY.

Mrs. Rainey (*nee* Searles) was a pioneer "Bible Reader" in the Mountains of the South. She went at her own charges. She was very active, exceedingly wise, and most wonderfully successful in gaining the confidence and winning the love of the people among whom she had cast her lot. Many souls were given to her. On the 7th day of November, 1897, she was united in marriage with Rev. Henry C. Rainey, of Hindman, Kentucky, the Sabbath-School Missionary for that Synod. Long life, great usefulness and much "joy in service" seemed in store for these earnest souls, but the Lord had other plans for Mrs. Rainey. On December 7th, 1897, just one month from her marriage, she was called up higher.

OTHERS.

Although never properly in the employ of the Woman's Board, two names are inseparably linked with it and its great work, and most gratefully are these names and their deeds recorded among our honored dead.

REV. L. M. PEASE, D.D.

Mr. and Mrs. Pease were the founders and successful superintendents of the famous Five Points Mission of New York City. Health giving way, they removed to Asheville, North Carolina, early after the war. Their tender hearts at once went out, and in a most practical manner, toward those needy and neglected Mountain girls. At once they opened their house to a few of them, and thus began the work which has developed into the Home Industrial and Normal and Collegiate Schools in Asheville. Although Father Pease was an honored minister in a sister denomination, he was so favorably impressed with the work of the Woman's Board in other fields, that he was led to donate his home and other valuable property to us, on condition that the work be carried on according to his original plans. During the sessions of General Assembly at Winona, Indiana, May, 1897, word came to Dr. Thomas Lawrence, his most trusted and beloved friend, that his soul had taken its flight to the General Assembly of the Redeemed on high.

REV. LUKE DORLAND, D.D.

Dr. and Mrs. Dorland gave the strength of their days to the work of founding and building up Scotia Seminary for Colored Girls at Concord, North Carolina. Seeking a quiet resting place where they could spend their declining years, they were providentially led to Hot Springs, North Carolina. At once they were overcome by the mute appeals of the neglected girls and boys of those mountain regions. A school was established in their home, and soon the doors were thrown wide open to girls seeking not only intellectual instruction but industrial training. The school and "Home" came into the hands of the Woman's Board five years ago, and with it a large sum of money gathered from winter visitors to the hotel, with which to erect a dormitory. Dr. Dorland never ceased to love the work and to labor for it. The school is called Dorland Institute, in honor of the founders. In November, 1897, while on a visit to his children in Springfield, Illinois, Dr. Dorland was called to his Heavenly reward.

HOME MISSIONS.

War is terrible, but if it will stir up the dying embers of patriotism and cause them to glow and burn in the breasts of the American people, the horrors of war can be endured. What shall stir again the dying embers of our Christian patriotism, and cause a flame of "undying love to burn in the souls of Christ's people for the neglected, the unsaved millions of our people? If the "hard times," the "crises," the distress of the past years, together with the terrible realities of war, shall be used of God to re-create within the hearts of His people a burning desire to see this our beloved land won to Christ, moving all His people to sacrifice, even to the loss of wealth and the giving up of

sons and daughters that that glorious result may be achieved, then "thanks be unto God" for "hard times," financial "crises," the loss of wealth; and, welcome stern, grim war itself. We have dwelt with too much pride, possibly, upon the glory of our country, and enjoyed too much our ease, made possible because of our marvelous prosperity, and have thought too little of the tremendous responsibilities which have come to us with these rich gifts and blessings, and God may be whetting His sword for judgment upon His Church, for her sins. Let us pray God that He may speedily restore peace, bring in a new era of prosperity, and with them give His people a new baptism of Christian patriotism, which will move His Church forward under the impulse of His Spirit to heroic deeds in the conquest of this land for Christ and the Church. While the Church during the past years of distress has been withholding her funds, thus compelling the Board to curtail its work, the appeals from the multitudes of the unsaved have deepened in pathos and become alarmingly imperious. Fields are open on every hand, the needs are seen and felt as never before, and the people feel that it is with themselves and the Church "now or never." This state of affairs is peculiarly applicable to the specific work carried on by the Woman's Board. The souls of tens of thousands of Alaskan, Indian, Mexican, Mormon and Mountain children and youth hang in the balance. A little help now will arrest them and start them on the road to usefulness here and glory hereafter, but to refuse that little help now will close the door to hope and leave them to perish. Women of the great Presbyterian Church, what will you do? The whole question is in your hands, and the solution is yours to effect.

THE SCHOOL WORK.

The name "School Work" is unfortunate. Not a few most excellent people, and some who would otherwise become active and intelligent helpers in this cause, are deceived by it. Naturally, one uninformed would at once associate this work with our public schools and wonder why the necessity of it? School Work it is indeed, but of a better sort. Excellent as is our public school system, and vastly important as is its influence upon the National life, it deals with the intellectual rather than the spiritual, with the physical and not the moral nature of the child. Our work recognizes the spiritual and moral natures of the pupils as transcendently important, but at the same time exalts the physical and intellectual. Moreover, while we have some schools in close proximity to, and to some extent, rivals of, so-called public schools, such as exist among the Mormons, they are not necessarily antagonistic thereto. The large majority of our Mission Schools are in isolated communities, out-of-the-way places, practically giving to the neighborhoods in which they exist the only means of intellectual development as well as moral and spiritual culture. The school is a school, but it is vastly more than a school; the teacher is likewise a teacher, but she is vastly more than a teacher, she is mission-

ary, friend, nurse, physician, and in many cases the only "living witness" for Christ in the community. Thus her work is widened, extended, exalted, glorified.

This department of Home Missions has been assigned to the women of the Church by the General Assembly, and they are undertaking it in the name of the Master. His blessing has been upon it from its inception. They are the more encouraged to continue the work and to strive to interest their sisters, Presbyterian women, in it, because of the rich blessings which have come to them while earnestly prosecuting it.

The Woman's Board, under whose auspices this school work is carried on, is charged with the duty, in conference with and subject to, the approval of the Board of Home Missions, of locating schools, selecting teachers, providing chapel-school-houses, teachers' homes, and other suitable buildings for school purposes, and of raising funds for the payment of teachers' salaries and other expenses connected with the work.

DETAILS OF THE WORK.

ALASKANS.—Conditions in Alaska are rapidly changing. The country, owing to the gold excitement, is attracting a great deal of attention. The Mission work in the Territory has, consequently, been subject to a severe test. Tremendous pressure has been brought to bear upon the native Christians. Influences, such as are seen and felt in no other sphere of activity, have come in like a flood with the rushing tide of gold seekers bound for the Klondike. Drinking, gambling, avarice and many other unnamable vices have followed in the wake of the miners. These all have beset the native Christians. Would they, could they stand the test? During the Fall of 1897 the anxiety of men to get over the passes called into service every native man and woman who could or would act as packers and guides. Exorbitant prices were paid as wages. Many men and women, members of our native churches, and not a few of the larger boys from our schools, were called into this service. This gave our missionaries and teachers much anxiety. How happy those faithful workers were made, when upon receipt of letters from those absent members, or the return of one and another from the passes, or the report of Klondikers themselves, the fact appeared that, with but few exceptions, these native Christians stood firm, maintained their integrity, and in not a few instances rebuked white Christians who, in the mad rush for gold, were in danger of laying aside for a time their Christianity, none but themselves will ever know.

These facts confirm the oft-repeated statement, that the splendid work accomplished in the "Homes" at Haines Mission, Juneau and Jackson was profitable in the highest Christian sense; and when it became known that in addition to the high standard of Christian character maintained by these natives, the "boys" educated in the Sitka Training School were in demand as skilled workmen at Skagway, Dyea,

and at the lakes for house and boat building, their teachers and pastors were justly proud of them.

Fort Wrangel, Hoonah and Hydah are now Government schools, but our missionaries are the teachers. Dr. and Mrs. Marsh landed safely at *Point Barrow* in August last, and the first news from that far-away field was to the effect that over one hundred had expressed a desire to live a Christian life. Mr. M. L. Stevenson, the returning missionary, brought the good news also that the people were so anxious to have a house of worship that they had subscribed in whalebone slabs, furs and work almost enough to pay for its erection. *St. Lawrence Island* was bereft of its missionaries last fall. Mrs. Gambell was obliged to return home for medical treatment, and Mr. Gambell's return was made necessary on account of the inability of the mother to care for little Margaret. Mrs. Gambell is now convalescent and on the way to complete recovery. Mr. Gambell has substituted in the Government School at Juneau during the winter. They hope to be able to return to their field of labor during the present summer, and take up their much-loved work again. Whatever may have been said, or shall be said, by those who oppose the work, or may have received their information in regard to it from people who are in Alaska for "revenue only," it is nevertheless true that a splendid work has been done among the Alaskan people by our Presbyterian missionaries and teachers. A race is being civilized and souls are being saved. This is enough to justify the Church in carrying it on to a successful issue.

This report on Alaska would not be complete without making mention of the two "elect ladies" whose long and faithful services in connection with the Woman's Board have been recently terminated by their removal from the Territory. Mrs. A. R. McFarland was the pioneer missionary to the Alaskans, and her name is synonymous with Alaskan Missions. Mrs. A. E. Austin went to the field later in company with her husband; but she has earned the gratitude of the Woman's Board by her faithful and loyal service. These two "choice spirits" will ever be held in grateful remembrance by the natives for whose salvation and elevation they toiled and sacrificed; and honored by the entire Church because of their loyalty to and heroism in the service of Christ.

INDIANS.—Because the work moves slowly, the enthusiasm of many waxes cold. Many forget that the Indian has had centuries of training in heathenism and but decades of help in attaining to civilized life; and that help, for the most part, given most grudgingly, and that training, often, of the most indifferent kind. When we come to think of the treatment the Indian has had from traders, adventurers, contractors, and too often Government officials, it is not at all strange that he is slow to discard his time-honored heathen manners and customs and to assume Christian (?) virtues such as are illustrated by the lives of those with whom he has to do. One of the most convincing arguments for the divinity of the religion of the Bible is, that in the face of such obstacles and against such odds it wins its way among the Indians at

all. The believers in the "Grace of God that bringeth salvation" surely need not fear but what, after such a test, it will move on grandly to universal conquest. Among the Indians is *Henry Kendal College*, Muskogee, Indian Territory, full to overflowing with a band of earnest students, and doing a splendid work. *Tahlequah Institute*, at the Capital of the Cherokee Nation, is crowded with earnest, ambitious boys and girls seeking to prepare themselves for life's duties and responsibilities. The school building was destroyed by fire in mid-winter, but the Presbyterian and Methodist people opened their churches to the school, which has gone on without diminution of interest. A new school-house is rapidly rising, a fair share of the cost of which is met by the people themselves. *Anadarko*, among the Kiowas, doubled its attendance last year. Among the advance steps taken is that of the admission of boys, whose labor on the farm and about the buildings has been a great financial saving. *Nuyaka* has its usual number of boys and girls, and the work in all departments has been of the most approved sort. It is with profound regret that the prospect seems imminent of losing Mr. and Mrs. Robe, whose long and faithful service has so greatly attached the Woman's Board to them. *Elm Spring*, with its unique work, goes forward, notwithstanding the fact that early in the year a cyclone completely wrecked the chapel school-house. Desks, books, maps and charts, battered, bruised and torn, were gathered out of the wreck; desks were placed in position in the sitting-room of the teachers' home, and school kept on the "even tenor of its way." The system is complete, and the ability of the parents to provide food and clothing supplies, and the aptitude of the boys and girls taken into the "Home" to prepare them is growing upon the community. Just double the number received last year were thus cared for and trained this year. It is practically a boarding and industrial school, without cost to the Woman's Board save teachers' salaries and use of buildings. *Tucson*, Arizona, has well cared for all her pupils. Great advancement has been made in all departments. Besides the products of the farm and garden, which greatly reduce the cash outlay, the boys have earned, by cleaning the streets of Tucson and excavating foundations and cellars for buildings, something near $2,500. Tucson is an industrial school in every sense of the term. The boys and girls are taught to use their hands as well as their heads. Neither is their spiritual training in anywise neglected. *Good Will*, South Dakota, is the last on the list, but by no means the least important of our Indian industrial schools Superintendent Baskerville reports that, in addition to the fact that they grow their own meat supply, the actual products of the farm this year in corn, oats, millet, potatoes and other farm and garden stuffs are valued at over $1,600. The day schools are Old Dwight, Park Hill and Tulsa, Indian Territory; Lapwai, Idaho; Wolf Point, Montana, and Laguna, New Mexico; and the Missions, Sacaton, Arizona; Tama, Iowa, and Porcupine, South Dakota. McAlester, Indian Territory, continues self-support, occupying our building; and Tulsa has increased her aid, giving to the Principal, who is alone paid by the Woman's Board, an assistant for the entire year, and a

second assistant during the winter months. In all our Indian schools there has been a healthy spiritual tone, and in several of them much religious interest and a number of hopeful conversions.

MEXICANS.—One of the hopeful features of the work among our Mexican people is the renewed activity of the priests. Plazas long neglected by the Padre, or only visited once or twice a year, in order to hear confessions and collect revenue, are now objects of special solicitude upon the part of these representatives of the Roman Church. In some instances the pressure brought to bear upon the parents is so great that they are obliged to either withdraw their children from our schools or break with the Church. To understand Romanism it must be seen in its strongholds, where it has held undisputed control for centuries. To know the power of the priest, it must be remembered that the people have been taught to believe that his word is law, and his power over their souls absolute; hence to disobey or resist in the smallest degree endangers their souls for time and eternity. It requires, therefore, more than an ordinary amount of courage to refuse, upon the commands of the priest, to withdraw their children from a Protestant school. One can readily understand then, in the light of the above facts, that it would require courage amounting to heroism for such a people to say to their Padre, "You have kept us in ignorance all of our lives; now that we have the opportunity to learn we intend to avail ourselves of it and remain in ignorance no longer; and if you oppose us we will banish you from the community." Other plazas are not so fortunate as to have among their people such heroic souls; hence, many of our schools have suffered the loss of pupils. This loss, however, in almost every instance, has been only temporary. The moving on of the priest has always been the signal for the return of the pupils to the school. Thus step by step advancement is made; little by little the people are seeing the light; and one by one individuals and communities are coming to appreciate and enjoy civil and religious liberty, the glorious heritage of American citizenship. What is more encouraging than this, for it is that out of which all noble sentiments grow, and that alone which makes us a free people, these people are accepting the truths as they are in Christ, and thus becoming "free indeed." *Albuquerque*—Manual School.—Our training school for Mexican boys has had a year of most encouraging success. There has been advancement all along the line. The class-room work has been of a superior quality, and the faculty has been stimulated by the rapid development of the boys intellectually. Nor has this step forward stopped at the class-room; it has affected every department, even down to the dish-washing. These boys, let it be known, are instructed in all household duties, and their spirit is commendable and their progress satisfactory. *Santa Fe,* the training school for girls, needs no commendation. It is widely known throughout the Church and highly esteemed for its work's sake. Its praise is in all the land, and "Miss Allison's School" is a household word throughout New Mexico. This year work has been usually successful and satisfactory. Miss Allison, owing to a threatened break-

down occasioned by years of exacting labor "in season and out of season," was granted eight months' vacation early in the school year. *Los Angeles* has had a pleasant and profitable year. These three, the first two in New Mexico and the last one in California, comprise the list of boarding-schools for the Mexican people. There are in Colorado five day schools and Missions, and in New Mexico eighteen. All these schools and Missions are supplied with most excellent, spiritually minded and earnest teachers and missionaries, whose faithful work has brought great blessing to the people and rich reward to themselves. This report would not be complete did it not make mention of the fact that Mr. and Mrs. R. W. Hall, for eighteen years the faithful, untiring missionaries in Ocate Valley, New Mexico, on account of great bodily weariness and threatened prostration after so many years of exacting labor, felt it necessary to take a year's vacation. They are quietly resting in California.

MORMONS.—The worst fears of many of the missionaries and teachers in Utah over the admission of the Territory into the Union have not been fully realized. Enough has come to the surface, however, to show to the world the true inwardness of Mormonism. All are convinced that the "Church" is making a tremendous effort to regain what was lost during the days of temporary inactivity when politicians in the Church, and out of the Church, were striving to secure Statehood, and vying with each other in proving to the Nation and to Congress their "liberality and loyalty." The cry now is, not "vote with and for the different parties and party men and measures;" but "vote for the best men." This is only another way of saying "vote only for Latter Day Saints," for, of course, they are the only "best men." Polygamy is not dead; nor does it seem to be even very seriously or alarmingly ill. When a Mormon Bishop will boldly marry a "legal wife" while it is known that he already has several still living; and another appears on the public streets with two wives in his carriage; and a third, known as an outspoken advocate of that cherished doctrine, calls his several wives together from as many different States and gives them his dying blessing; and when his remains, taken in great pomp to the tabernacle, are followed by a "mighty throng" of the faithful, it is not to be doubted that both bishops and people still chrish the fond hope that soon they will be in a position, under Statehood, to resume the practices of former days and defy the Nation. However, this sentiment does not seem to be universal. There are some among the people, and a few among the officers of the Church, that do not appear to be of this mind. Some declare their loyalty to the Government, their determination to be obedient to her laws, and to seek to bring the Church to a hearty acceptance of the doctrines of personal political liberty and the separation of Church and State. Some notable conversions have occurred during the year. Numbers from our schools have renounced Mormonism and accepted Christ. Many of the common people would, no doubt, confess Christ were it not for the fact that that act would be the beginning of ostracism and persecution. The

leaven is working; but it has not yet succeeded in working out the old and working in the new to such an extent as to move the people to decided action. A little more time, a little more effort, and a little more "moving of the Spirit of God" will produce desired results; and when it does come there will be a mighty upheaval in Utah. "The truth is mighty and must prevail" in time. Outside of Utah there is intense activity. Mormon missionaries are going two and two in almost every direction. They claim to have fifteen hundred elders traveling and preaching in the South alone. They are organizing churches in the great cities, and are gathering together their converts for "Zion" from all quarters of our land. This intense activity is not altogether an unmixed evil. Christian people are being made acquainted with their doctrines and intentions, and are stimulated in consequence to greater activity and earnestness in counteracting its pernicious influence. The *Collegiate Institute*, Salt Lake City, has completed its first full year's work under the auspices of the Woman's Board, and the results prove the wisdom of assuming the entire control and support of that institution. *New Jersey Academy*, Logan, has never had a more successful year. The faculty has given to the work a year's hard, faithful service, and are to be congratulated on the results attained. *Wasatch Academy*, Mt. Pleasant, continues to increase in favor with the people, and as a result the number of boarders in the "Home" and pupils in the school is on the increase. First-class work in every department is done in this institution. *Hungerford Academy*, Springville, reports earnest work by the pupils and consequent advancement in every department of the school. The "Home" has been a success, a larger number of boarders having been received than ever before. These four comprise the high grade schools among the Mormons. The spiritual work in each has been most encouraging. There are in Utah and just across the line in Idaho, twenty-three day schools. In each of these day schools there have been trials peculiar to itself, and all growing out of the attitude of the people in their new relation to the Nation consequent upon Statehood. Many new questions have arisen demanding attention; new conditions have appeared seeking solution; opposition in various directions has shown itself, often with a boldness unparalleled in the history of Mormon Missions. To meet and solve and overcome all these questions, conditions and oppositions the teachers have addressed themselves in a most wise and conciliatory manner. God has led them one and all through these trying days and months so gently, so kindly, and in such a marvelous manner, that both teachers and the work are more strongly intrenched in the affections and confidence of their pupils and patrons than ever before; and even the most determined opposers ofttimes unconsciously pay a high tribute of praise to both the work and the workers.

MOUNTAINEERS.—The work in the mountain districts of the South naturally divides itself into two parts: the "Mission School Work" and the "Bible Readers' Work."

It is not possible to say too much in praise of this work. True,

the "field is already white for the harvest, and he that reapeth receiveth wages," but the reapers must be "wise as serpents and harmless as doves" or the harvest is lost. There are peculiar conditions on this field, as there are on each field occupied by the Woman's Board. In many places the people are exceedingly sensitive and the teacher must necessarily take this fact into consideration in all her transactions. In other fields there is such an over-anxious desire to secure, in the shortest possible time, the full benefits of the school and Mission, that the teacher is in danger of discouraging pupils and patrons, and making enemies of those whose intense friendship she so recently had. Again, there is another class, not so numerous as might be supposed from newspaper reports, magazine articles and a certain class of books once much more popular than now, that is religiously jealous of the activity of the Presbyterians, and has no hesitancy in opposing our work in every possible way, even to the stirring up of the passions of their ignorant constituency. Thankful we are that this class is neither numerous nor very influential, and their numbers and influence are steadily growing less. However, after these years of earnest and most excellent work done among these people by our teachers, but little opposition shows itself. On the whole field the people have responded so readily and co-operated so heartily and been so devotedly attached to the teachers and so loyal to the work, that the little disturbances and minor disagreements and petty oppositions have scarcely been felt. Certain it is that blessed work has not been retarded, but has gone grandly forward, ever gaining in strength and becoming more firmly intrenched in the affections of the people, and ever increasing in spiritual results as it attains to better things in intellectual realms. The *Normal and Collegiate*, Asheville, is our only institution of higher education in the Mountains of the South. Its work is both unique and vastly important. The young women trained there are destined to wield a splendid influence for Church, State and Home throughout that entire region. Young as is the institution, many of the graduates are holding high positions of honor and trust in institutions of learning, both secular and religious; some occupy places of responsibility and profit in business enterprises; others are successfully following industrial pursuits to their own and others' pleasure and satisfaction, having been trained therefor in this school; while others still have brought light and love and joy to many homes into which they have been called. This school stands without a rival in its own peculiar sphere in all the Southland. The *Home Industrial* stands on the same beautiful elevation and in close proximity to the Normal and Collegiate. Its peculiar functions are to take the young Mountain girls, fresh from their cabin homes, and mould and fashion them into beautiful, symmetrical characters bodily, intellectually and spiritually. And this it is doing with infinite patience and grace and with marvelous success. *Laura Sunderland*, Concord, is modeled after the Home Industrial, and is accomplishing for the girls of that region what is being done for those in and around Asheville. *Dorland Institute*, Hot Springs, is different from all

the others in that it admits boys and girls to the day school and girls only to the boarding department. The combination does not detract, either from the interest or the success, of the work, but rather seems to augment both. However that may be, true it is that the results are most satisfactory and the influence of the school continually widening and deepening. The *Farm School*, as the name indicates, is distinctly a boys' school. It is not a "Trades School," but its peculiar function is to instruct those young Mountaineers in the best and most approved methods of farming, especially farming such as is most likely to be successful in the Mountain districts. Hence the soil is carefully analyzed and the best fertilizers found for it. A herd of cattle is kept which not only supplies the table with milk and meat, but their proper care is instilled into the boys. Fruits of various kinds, both small and standard, are grown, thus giving a practical demonstration of what varieties and kinds will be the most profitable for home and market. Though trades are not taught, sufficient instructions are given in various mechanical arts to enable a young man to do his own house and barn building and repair his own farm machinery. The farm work, the class-room work and the spiritual work have all been encouraging. These five schools are all in North Carolina, but draw a number of students from adjoining States. *Harlan*, Kentucky, has an industrial department, but since the death of Miss Campbell has been closed. It will be reopened next year. Its work will be similar to that of Elm Spring, Indian Territory; the girls will be admitted, the parents agreeing to supply the necessary articles of food, clothing and fuel, and the industrial teacher will instruct them in how to prepare this food, care for their rooms and cut and make their own garments. In addition to these six boarding and industrial schools, there are eighteen day schools well supplied with first-class teachers and all doing an excellent work. Their work is praised of men and approved of God, both for the intellectual and spiritual training given the pupils.

Bible Readers.—In carrying out the instructions of the General Assembly of 1895, women of approved piety have, as funds for their support came in, been sent to the most destitute portions of North Carolina, Tennessee, West Virginia and Kentucky as Bible Readers or House-to-House Visitors. These Bible Readers are under the care of Dr. C. Humble, Superintendent of Missions of the Presbyterian Board of Publication and Sabbath-School Work for that region. Much credit is due this Board and its Superintendent for the success of this work. These Missions partake largely of the nature of Sabbath-schools, cottage or neighborhood prayer-meetings, Normal Bible classes for Sabbath-school teachers and Mothers' meetings. In some instances, however, the missionaries are called upon to conduct Sabbath services, which is ever done in a modest and unobjectionable manner, but to the spiritual profit of the people. They are welcome guests to the homes of the people, and their ability to win their way to the hearts of old and young alike by their quiet, courteous, sympathetic conversation insures success. Here the Spirit of the Master, so manifest, opens

the door to the hearts of fathers, mothers, sons and daughters alike, and gives them the blessed opportunity to speak words of wisdom and words of love with wonderful effect. They become thus angels of mercy to those poor, dispirited and often desperate people. The stories told of cares banished, burdens lightened, misunderstandings separating husbands and wives cleared up, unsuspecting youths and maidens saved from imminent ruin, and even hardened, desperate characters reclaimed, are of the most intense interest, because true. There are six of these stations with more than twenty out-stations cared for by these consecrated women.

Foreign Population.—This work is exclusively in Chicago, Illinois, and is conducted by the Woman's Presbyterial Society of the Presbytery of Chicago. It is mostly industrial, but, as in all our work, the great aim is to instruct in the truths and principles of the Word of God and to win the pupils to Christ. It is successful beyond the highest anticipations of its founders and is bound to be enlarged as Christian women of means come to know and appreciate its results.

Evangelistic Work.—There are nineteen ministers, evangelists and laymen, whose salaries are paid, either in whole or in part, by the Woman's Board, who are preaching exclusively or teaching and preaching together regularly. This feature of the work is growing more important every year. It is but just and reasonable, therefore, that the Woman's Board should engage more extensively in it, because this Mission-School work prepares the way for, and in reality makes necessary, the coming of the evangelist, the missionary and the pastor.

SELF HELP.

Under this head we have given, during the past five years, a comparative statement of receipts from tuition and boarding expenses. This shows a steady increase and indicates a healthy condition of the schools.

Received from tuition and boarding expenses for the year					1892 3,	$13,756.66
"	"	"	"	"	1893-4,	12,640.22
"	"	"	"	"	1894-5,	19,695.39
"	"	"	"	"	1895-6,	23,911.69
"	"	"	"	"	1896-7,	24,030.27
"	"	"	"	"	1897-8,	28,324.39

In addition to the above statement, it is interesting to know that a number of schools from which large amounts have been annually received have become self-supporting; thus relieving the Woman's Board of the entire expense of conducting the same, but at the same time cutting down their receipts in an equal amount. The one school on the Roll of Honor having attained self-support during this year is Parker Hall, Concord, North Carolina. In this connection it will not be out of place to say that, of the eighteen schools reported closed during the past three or four years "because of lack of funds," more

than half of them are now and have been since the day our connection with them ceased, in operation, the communities in which they are located paying all the expense connected with their maintenance. Thus the hard times have proven a blessing to those communities inasmuch as being thrown upon their own resources, they have learned to know their own strength.

SUMMARY OF THE WORK AND ITS RESULTS.

There have been in operation during the whole or a part of the year, in *Alaska*, 8 schools, with 32 teachers, enrolling 459 pupils. There were 7 Sabbath-schools with 558 scholars. One Young People's Society with 100 members and 15 conversions reported. *Indians.* Seventeen schools with 76 teachers and 1,427 pupils enrolled. There are 14 Sabbath-schools with 1,456 scholars, 6 Young People's Societies with 301 members, and 45 conversions reported. *Mexicans.* Twenty-four schools, 45 teachers, 1,505 pupils; 23 Sabbath-schools, 1,131 scholars; 13 Young People's Societies with 274 members; and 54 conversions reported. *Mormons.* Twenty-nine schools, 64 teachers, 1,908 pupils; 28 Sabbath-schools, 1,377 scholars; 18 Young People's Societies with 251 members, and 80 conversions reported. *Mountaineers.* Thirty-two schools, 106 teachers, 2,752 pupils; 34 Sabbath-schools, 2,852 scholars; 19 Young People's Societies with 884 members, and 266 conversions reported. *Foreigners.* Three schools, 6 teachers, 288 pupils; with 3 Sabbath-schools and 288 scholars.

That makes a grand total of 113 schools, 329 teachers, 8,339 pupils; 109 Sabbath-schools, 7,662 scholars; 56 Young People's Societies with 1,810 members, and 460 conversions reported.

This is, as compared with 1896–7, a loss of 4 schools, 1 Sabbath-school and 185 conversions; a gain of 21 teachers, 321 pupils, 1,092 Sabbath-school scholars, 9 Young People's Societies and 693 members.

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Monthly Missionary Concert Topics, 1898.

Jan.—Our Country.
Feb.—The Indians.
Mar.—The Board of Home Missions.
Apr.—The South: The Freedmen.
May—Woman's Work.
June—The New West: Alaska.
July—Results of the Year.
Aug.—Foreigners.
Sept.—Forecast and Rally.
Oct.—The Mormons.
Nov.—Romanists and Mexicans in the U. S.
Dec.—The Mountaineers—The Older States.

Form of Bequest of Woman's Board of Home Missions.

I give and bequeath to "THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA," *incorporated by the Legislature of the State of New York, April 19, 1872, the sum of.....dollars, in trust, to be appropriated and applied, for the use and benefit of the Woman's Board of Home Missions of the Presbyterian Church.*

Home Mission Topics and Leaflets Suggested

...1898...

*January—Our Country.

	PRICE EACH
Her Son (Narrative)	.03
Map of Comparative Size	.01
New Era, The, by Josiah Strong	.35
Our Country, by Josiah Strong	.30
Summary of Home Mission Work	

February—The Indians.

Among the Pimas (cloth bound)	.25
Indians, The	
Missionary Heroine	.05
One Little Injun	.01

*March—The Bd. of Home Missions.

Ezra and Me and the Boards	.01
Per hundred	.75
History and Administration of the Board of Home Missions	
Summary of Home Mission Work	
What Answer (Narrative)	.01

*April—The South: The Freedmen.

For leaflets apply to Mrs. C. E. Coulter, 516 Market St., Pittsburgh, Pa.

*May—Woman's Work.

Diagram of Work	
Map Locating Mission Schools	.05
Only a Day School	.02
Report of Superintendent of School Work	
Technique of Home Missions for Pres. Women	

June—The New West: Alaska.

Facts About Alaska	.05
Map Alaska (paper 17 x 24 inches)	.05
Native Missionary in Alaska	.01
Question Conference on Alaska	.02
Yahk (Narrative)	.03

*July—The Results of the Year.

	PRICE EACH
Report of Superintendent of School Work	
Summary of Home Mission Work	
Woman's Board of Home Missions (card)	

(See current issues of *Assembly Herald*, *Church at Home and Abroad* and *Home Mission Monthly*.)

August—The Foreigners.

Cities, The	
Foreigners, The	
Romanists and Foreigners	

*September—Forecast and Rally.

Map Locating Mission Schools	.05
Why Maintain Missions in our Own Land	

October—The Mormons.

Are the Mormons Christians? Pr. doz.	.05
Catechism Concerning the Mormons	.02
From Within One Heart (Narrative)	.02
Story of Utah (Narrative)	.01
Some Results of Presbyterian Missions in Utah	.01

November—The Romanists and Mexicans in the United States.

Albuquerque School for Mexican Boys	.01
Benito (Narrative)	.01
Exercise — Mexicans in the United States	.01
Santa Fé Boarding School	.01
Thirsty Land, A (Narrative)	.01

December—The Older States: Mountaineers.

Asheville Home Industrial School	.05
Cindy's Chance (Narrative)	.02
Exercise — Mountain People of the South	.01
First and Last (Narrative)	.03
Only a Day School	.02

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